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ABSTRACT

Experiences of the author while serving as a volunteer teacher at Adelante, a community-action educational program on the West Side of Syracuse, New York, are related. Methods of teaching English as a second language to a class comprised mainly of adults are presented, and the cases of three students are given as examples of ways students may be motivated by the teacher to a greater self-knowledge and to the realization of a new potential. The re-socialization process required by a change in nationality and language cultures is a stage in which the individual should be encouraged to develop psychologically, socially, and economically. (DB)

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DISCUSSION DRAFT

"Re-~~"Late~~ SOCIALIZATION" AS AN ASPECT OF ADULT EDUCATION

by

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"Re-
"~~LATE~~ SOCIALIZATION" AS AN ASPECT OF ADULT EDUCATION

I. General

This paper is about my volunteer teaching experiences at Adelante on the West Side of Syracuse, New York, experiences which have resulted in more personal enlightenment than hard research. Up to this point, I considered it necessary to know what I thought about the stated program goals and to have some idea of the teaching method(s) I wanted to adopt. As this is the first time I have formally taught adults, I felt I should try and understand the relationships I wanted to establish with the program participants before trying to determine what my own role was. This gestation period is now over, and I should like to share some of the experiences I have had in my Adelante classroom.

First, I should state that I teach two days a week, usually Tuesdays and Fridays, for two hours each of these days, from 1:00 - 3:00. The Adelante program is set up so that a "course" in English as a second language lasts for ten weeks. The "graduates" then are assisted with obtaining a job, or streamed into the Madison Manpower Development Training School, or simply return to their former occupation. As the individual classes are made up of people from differing backgrounds, social strata, educational levels, etc., it is difficult to define any one class as including "this" or "that" type learner. This disparateness also precludes the use of any one text or even, when illiterates are present, the use of the blackboard.

The Adelante program was established within the framework of the Hispanic League (La Liga Hispana). The purposes of the Hispanic League, established mid-year 1969, were stated as follows:

(a) to foster a spirit of community among Latins of the Syracuse Metropolitan area and surrounding counties;

(b) to develop and furnish services to the entire (Latin) community:

(c) to promote and motivate (sic) activities for the educational, economic and social progress of the (Latin) members of the community;

(d) to coordinate efforts with other federal, state and local agencies;

(e) to obtain the necessary funds for the realization of these goals and to administer programs that are developed.

The Adelante program was set up with the aim of pursuing points (c) and (d) of the above purposes.

To promote and stimulate activities for the educational, economic and social progress of Latins in the Syracuse area and surrounding counties is a large order. Adelante is the primary means for promoting this educational progress. The program strictly speaking has two goals, one educational and one psychological. They are:

to teach English as a second language,

and

to promote the "Americanization" process.

These objectives are more simply stated than implemented. It seems worth repeating that an average class of approximately 15 participants includes men and women of different ages, cultural milieu, social backgrounds, educational achievements, motivations, and consequently, of self-images.

Furthermore, these two major (ostensibly explicit) objectives carry with them numerous implied goals. First, the purpose of teaching English as a second language, for the majority of participants, is to assist them to get jobs, or to go on to other programs where they may learn saleable skills. There are usually only a few students who are seeking to learn English for its own sake, i.e., to speak better. Consequently, it seems appropriate that the participants be encouraged to think seriously about their individual futures. This kind of "thinking," which I will discuss later on in this paper, is an integral part of my function, as I interpret it, in teaching the participants English as a first step toward meaningful work and citizenship.

Secondly, it must be remembered that most of the participants are adults. Out of a class of 12 perhaps 3 will range in age from 17 to 21. These younger

adults are under particular strain. All, however, are under the stress of being "second class citizens" in many respects because of their lack of language skill, their unfamiliarity and often alienation from the surrounding political and social mechanisms, and their tendency to feel oppressed and inferior in the daily hustle of American life. The more "aggressive" or perhaps I should say the more self-assured are able to adjust to the new challenges and demands on them with less psychic stress.

The term "the Americanization process" is also open to comment. Obviously, the idea means the process of helping foreigners to adjust and adapt to American life. Presumably, the foreigners seeking out instruction and help want to become a part of this process or, as the stock phrase says, "enter the mainstream of American life." This is natural and valid. After all, America is a great country despite its current crises and debatable policy issues. This said, it should be remembered that the individual student is more than an "absorber" of the new culture; he or she carries inside a former culture. It may be debatable, but my conviction is that the roots of the former culture must be nurtured at the same time that new roots are being developed. That is to say that the individual should be encouraged to make cultural comparisons. This encouragement of cultural comparison will tend to foster an "anthropological perspective" which per se is educative. The nurturing of former cultural roots should aim to develop the person's individuality. However, this development process should not limit the person to think of himself or herself only in terms of ethnic or area background. At least, this is how I see the matter. At the basis of this position is the conviction that people should be encouraged to see themselves as individuals who are not limited to one group interest but who will find themselves sharing interests and concerns as well as action with different, even presumed antithetical, groups.

In other words, it seems clear that a belief in "no discrimination as to race, sex, color or creed" is a two-way street. I am convinced that people must continually learn to form groups according to need or want and not along predetermined, or inherited group, lines. This is not to suggest that there

should not be association according to race, sex, color or creed; it is to say that such associations should be seen as one, and only one, form of group association. The importance of group association along other than ethnic or quasi-ethnic lines cannot be overstressed.

Consequently, one of my aims has been to support the cultural background of the participants in the Adelante program while attempting to give them a sense of their individual needs and promise as persons integrating into a new culture.

II. Method as Critical Content

I have concluded after working as a volunteer for a nine-month period with the Adelante program that the critical content for a TESL out-of-school program aimed at a variety of adults is the method, or approach, used to help the participants learn the new language and culture. --- Why? Because many participants are lacking in an understanding that classroom learning can provide the basis of effective strategies for moving from knowledge to action. In other words, they tend not to focus on the full meaning of present learning for future utility. They interpret the learning experience in terms of discomfort rather than as a challenge. They lack, in short, high educational motivation. They recognize their need for English while internally assuming (hoping) that they will acquire a knowledge of the language through osmosis.

As a result, the "many" referred to above are turned off (oppressed) by conventional methods, unless the teacher is highly motivated to teach conventionally. Although I approach the program along fairly orthodox lines, I find orthodox teaching to be dull, unimaginative, unchallenging, and even alienating. With reference to this last word I should state that on the various occasions that I have taught conventionally I inevitably discover a barrier between myself and several of the participants.

During the past eight months I have taught three 10-week courses, with approximately 12-15 participants in each course. Out of necessity (as well

as intention and inclination) I have come to use a variety of methods within each course.

At the beginning of my volunteer work with Adelante (during the first course) I taught conventionally, that is to say that I taught from a book* which I followed sequentially with minimal deviations. I planned each class session on the basis of one or two chapters of the book and thought over the conventional ways in which I might promote continuity, sequence and integration (drill, repetition, question-answer, review). The blackboard was my principal aid. This lecture-repetition-blackboard approach proved satisfactory for the first few weeks until an illiterate was introduced into the course and, also, until I began to distinguish the very real differences in comprehension, capability and innovation of the different members of the class. With the arrival of the first person who could not read and write, I had to re-think my teaching method; --books and blackboard were no longer viable aids for everybody. At the same time, it was not possible to bring the general class level down to the least formally educated participant.

In my estimation, education is a word used so loosely today as to have no meaning, or any meaning. With great ease, people speak of the aim of, the function of, the best methods of, the significance of . . . education. Obviously, the word education may suggest something quite different to a politician and a social engineer, a philosopher and an educationist, a school administrator and a teacher, an adult and a young person, a child with a fair teacher and a child with an unfair teacher, --not to mention the social backgrounds and other personal experiences that color and shade the word, education, for each one of us.

Some of us, of course, try to look at what we call education without focusing on either the social or personal meanings and consequences associated with our perception (which is the basis of our definition) of what education is. We talk of education as being a process, a development, brought

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* Michelle, Elizabeth Gillian. Beginning American English (Englewood, N.J.: Prentice-Hall, Inc., 1957).

about by certain relationships and stimuli which is subject to measurement. Or, to confuse the question further, we speak of the great trinity of "cognitive, affective, and psychomotor skills" with reference to different kinds of intelligence and even, sometimes, with regard to wisdom.

Education not only means, but is, different things to different persons. Education also means, and is, different things to different groups of people. Furthermore, education means, and is, different things to different conglomerates (nations) of people. The principles and practices of education are highly debated. Dewey once remarked that at the basis of philosophy is educational philosophy. Aristotle 2400 years ago stated in his Politics: "The existing practice (of education) is perplexing; no one knows on what principle it should proceed--should the (utilitarian), or should virtue, or should higher knowledge, be the aim of our training; all three opinions have been entertained . . . about the means there is (also) no agreement." This situation still obtains.

It is not my main intention, however, to talk specifically of systems of education nor types of educational institutions, nor general principles. Since the educational complex--including school and out-of-school programs as well as the institutions which serve and are served by these programs--is a mix, and as a mix involves every known principle, type and method of education, then I am not attempting to lay down a judgment on the totality of education by means of my autobiographical experience. Nevertheless, I would suggest that given a heterogeneous group of participants, it is impossible to meet the needs of each person in the group by way of conventional or orthodox teaching methods. That implies, then, that I have aimed at trying to reach and facilitate the learning experiences of each one of the participants rather than to concentrate on the class as a unit in which those who don't attain the general level are left behind.

The majority of the participants in each course are adults; in most cases they are over 18 years of age, married (usually with children) and workers (who by coming to this country had to interrupt their work orientation to learn a second language). They have, therefore, managed over several

years to ensure:

> the preservation of self,
> the procurement of life's necessities, and
> the rearing of their children.

Most of them, however, are not particularly interested in performing what are considered "political and social obligations," nor are they involved in systematically trying to advance their personal culture. (See: Spencer, Herbert. "What Knowledge Is Of Most Worth?" Westminster Review, July 1859). They are educated to life, but lacking in the interests and attitudes that are associated with formal schooling.

As a result, one of the problems in teaching these adults is to wake them up to their own lives and the meaning of education to their lives. They need to be helped to see that without certain knowledge skills and technical skills, they can neither get work nor function effectively in society.

There are four general ways in which I attempt to stimulate the class to learn:

(a) open-discussion lecture,
(b) small group exercises and 1-to-1 relationships,
(c) games,
(d) dialogue.

The open discussion lecture allows me to talk to the class about a particular subject: English (notions of word order, sentence patterns and verb forms), history, politics, institutions, or the future. Wall charts are an excellent aid to these discussions. As I talk, I solicit comments, queries and responses to the subject at hand; these permit me to accumulate the errors and weaknesses of the members of the class. Following this open-discussion lecture, I spend some remaining time on these errors and weaknesses without specifically citing the person or persons whose errors or weaknesses they are.

Specific 1: Carmen is 31 years old, married, with four children, and has recently come to the United States with her husband who is studying in the Department of Forestry at Syracuse University. Her knowledge of English is poor to moderate and she is only minimally interested in studying on her own. Adelante is an economically advantageous and relatively pleasant way for her to pass the day. During an open discussion lecture on the future of each of the class participants, I asked Carmen what she planned to be doing in a year. Her answer was that she expected to be in Colombia. (Her home is Sabanalarga, Columbia.) When asked again what she would be doing, she said: "I will continue to study English and go to the Instituto Colombo-Americano in Bogota." I pointed out to her that in one year she could learn enough English to teach at the Instituto perhaps as an assistant at first and then as a staff member. I reminded her that her husband would probably have to spend some time getting the position that he may want as a forestry expert and that she might contribute to household expenses by teaching English. It was apparent from the look on her face that she had never thought of herself teaching a subject which, for the moment, was foreign and difficult. This open encounter with Carmen also encouraged the other students to think about themselves and their future more seriously and with a greater sense of potential ability. My purpose here, however, was to provoke Carmen and the other students to realize and reconsider the importance of self-directed, or independent, learning. This kind of learning needs considerable reinforcement among participants at Adelante.

In small group exercises, I divide the class into groups of generally two of four persons with a specific exercise to undertake. This may involve reading from the Laubach Literacy, Inc. newspaper, News for You (edition B) or conversing in terms of an interview with set questions and assumed answers ("May I help you?" "Yes, I am looking for a job," etc.) or working with each other on, say, the use of prepositions. During these classes, I act as a resource person moving from group to group. The 1-to-1 relationships are usually meant to allow for work with an illiterate or with someone having special problems.

Specific 2: One-to-one relationships are absolutely necessary in order to provide the illiterates and special problem participants with a sense of belonging to the class. It also allows for the teaching of basics which would be boring to others in the group. Efrain is 19, was born in Puerto Rico and calls himself "El Solitario Pecos," the Freckled Lone Ranger. He has a terrible "failure complex" and considers himself an unhappy man. On several occasions, I tried to bring him out in class; on others, I had young volunteers from Syracuse University work with him. On the two occasions I sat down with him to review a lesson or name parts in a picture, I found him intelligent but turned off. Recently, after setting up groups to carry on closer interchange, I found Efrain and his "partner" not communicating. Efrain wasn't interested. Later on, I interrupted the group discussions to ask a few general questions on the topics under discussion. As I asked questions and as others responded, Efrain started to scrape his comb across a table, then to whistle. I continued as though I didn't notice until I had come around to him. He responded to me in his usual way (when I try and talk to him in English): "no se lo que Vd dice!" ("I don't know what you're saying"). This, by the way was not entirely true as I knew that Efrain is not stupid and that he would know that I was asking if only by the answers of the other members of the class. Moreover, I had asked the general question, which I was now posing to him again, also in Spanish. I stopped, looked directly at him and told him as forcefully as possible that: I was surprised that, being a man, he would want to waste his time at something he found childish or unworthy of his attention, and that, consequently, I was under some difficulty to know why he didn't just walk out of the class. (After all, he could come back later to punch the clock which indicates attendance time--later, that is, after the period during which I was there.) --- He continued to remain in the class. I went on to help others within the original groups. After a certain time, when others were more or less absorbed, I went to sit next to Efrain and told him that I thought it was partially my fault that he wasn't getting what he wanted from class. I proposed to him in gentler terms that it was really a waste of his time if the class didn't interest him and give him a sense

of learning. He agreed. I then said that I would, as before, be willing to work with him on a personal basis for some time during each class, but that I would do so only if he wanted me to. He said, yes, and I proposed we start from the beginning. We went through six exercises in about quarter of an hour. I pointed out to him how much he already knew and how easy it would be for him to begin to strengthen his weaknesses. I told him to take the book we were working on, then suggested almost as an afterthought, that he write his name on the book. As he wrote down his name, he seemed pleased. I suggested to him that English is a game about which he already knows so many of the rules and tricks that he's bored, but the game isn't really won until he masters the rules and tricks that he doesn't know. I had shown him during our brief lesson what some of these were. I also told him that "playing dumb" is only smart when the other person doesn't suspect. He looked at me keenly and I decided not to say anything else. This particular encounter, I might add, gave a strong stimulus also to the rest of the class and one of my other younger (restless with a new language) participants worked particularly well according to the more advanced peer working with him. I am not sure about motivation in all its aspects, but I am convinced that the persons in the class, realizing my anger came <u>not</u> from the minor disruption from Efrain (students often talk among themselves in class, or leave for personal reasons or create other "natural noise"), but from the fact that he was playing smart aleck which, after all, wasn't smart and wasn't helping him learn. I think if the occasion calls for it, anger is a good way of showing that you care.

Games are one of the best ways I have found of stimulating the class into a use of English. This is a particularly good method on days when the class is sluggish, tired, or has "Spring fever." The games we have enjoyed are: scrabble, making up our own cross-word puzzle, 20 questions and other impromptu guessing games (naming of capital cities, picking words, and betting on who would win the Ali-Frazier fight). The scrabble game was especially satisfactory to the class and to me. The day we played, it was much too beautiful to be inside and yet there was nowhere nearby to go. When I walked into the class,

there was a jovial but general complaint of "Spring fever" (which I was suffering under myself and understood). I laughed, agreed, put my books down and walked out of class looking for something that might at least amuse the class during the two hours they were required to be there. I found a scrabble game which I brought back and began to explain to four of the more advanced students. Once they were started, I suggested to the remaining eight or nine students that we also play scrabble using the blackboard for our board. I asked two of the least literate to write down the letters of the alphabet onto bits of paper which the others cut for them. Meanwhile I explained the game. The two beginners had to ask for help with the alphabet for the first time but went through two more sets without difficulty. It was a loose and easy game which allowed time for explanation of and comment on the different words put forward by the larger group. The smaller group played with enthusiasm, progressing from a three-letter to a four-letter minimum for words to be used (for the entire two-hour period, in English, of course).

Specific 3: Stella is one of the best students in English in the current class. Like others, though, she tends to underestimate herself. I was lucky enough to find two occasions to convince her of her ability--one in reviewing several lessons with her and another when the class made up a blackboard cross-word puzzle on the environment. Stella is 25 years old, from Colombia, and wants to teach children.

As the class and I worked on our environment cross-word puzzle, we came to a five-letter potential word starting with a blank and ending with

x
a
l
t

After some silence and then general commotion, almost everybody (including Stella) wanted to revise the words so that we wouldn't have to deal with this difficult, impossible non-existing word. For some reason (and I confess to have not had the answer myself) I refused to erase the word. I have a remembrance of Stella looking at me strangely and then at the board again. I hesitated and was just about to erase the word because

I couldn't think of an answer when I heard: "exalt!" from Stella. Glorious moment which gave me great pleasure.

Stella is decided she wants to teach children but thinks she may have to work as a typist first in order to continue to "procure the necessities of life." I remembered John Holt's book on How Children Learn and suggested that one of the ways she might encourage children to pick up reading and writing is to take an old but usable typewriter into a classroom of children, start typing on it and when the first few have come up to look at teacher type, ask them if they want to take turns trying. I noticed that Stella wrote this idea down and asked for more. I told her that she'd have to think up the next ones herself, and, unless her life turns out contrary, I suspect she'll be doing exactly that as soon as she gets a chance.

> A blackboard cross-word puzzle, a missing word, a typewriter--learning is at first a matter of excitement, a stretching of the imagination, an awareness of possibility. "Exalt" is one of the real answers to the dismal future so many people are committed to because the present holds no excitement for them.

Dialogue is the most rewarding method. Influenced by Paulo Freire's Pedagogy of the Oppressed (New York: Herder and Herder, 1970), I discuss (but in English) the problems, concerns and plans of the individual members of the class. Sometimes this takes the form of intimate dialogue and sometimes of open dialogue. I also always make a point of bringing up and sharing either with the individual or the class a real problem, concern or plan of my own. In this way I have gained the confidence of the class. Also, I have learned tremendously by encouraging, and participating in, this kind of dialogue. I should quickly state that I don't consider my dialogue method comparable to what Freire calls "authentic dialogue." I think it must take a person with a special orientation and dedication to engage in "authentic dialogue." On occasion, however, I have been deeply preoccupied with the content of dialogue (economic realities, social problems, health, the future) and like to think

that in some ways I am close to Freire when he says, " . . . preoccupation with the content of dialogue is really preoccupation with the program content of education."

Specific 4: Maria is 51, lives with her daughter who is married with children, and loves life. Despite her age and her basically quiet nature, she has learned English rapidly and is not afraid to use it. I remember one day when I divided the class into small groups, she asked me if I didn't find it "in my heart" to teach the class myself. I turned to her immediately, smiled at her and said, no. I then began to talk to her about her interests, plans, thoughts. She is deeply religious, but again in a quiet, unobtrusive way. She showed me her King James version of the Bible after we had talked for a while. I asked if she had seen the recent translation of the New Testament called Good News for Modern Man. I told her that this version excluded "thees" and "thous" and would be easier to read and more immediately comprehensible. She seemed interested but not overly so. The next class I brought in the new version and gave it to her; then I sat down with her and helped her compare the text with the King James version so that she could see how much more readable the new version is. (Maria, I should say, turned out not only to be one of the most rapidly advancing students, but she was also a kind of center of the class when personally serious matters came up. Her attention assured me of the attention of many who might otherwise have been distracted.)

The dialogue relationship I have established with Maria and the other participants eliminates many teacher-student barriers and allows for a certain trust without which the class, in my estimation, would be dead. It also helps me to know what the specific interests of each one of the participants is so that in other relationships (open-discussion, games, lesson review) I am able to link a word, an event or an idea with that person's life. The only "caveat" to this kind of dialogue is: always tell the truth and never do anything against your own wishes unless you foresee the consequences as not being too demanding of your own energies, time, and other commitments. Dialogue, I would say, is probably the most integral part of a total teaching environment.

Finally, I should mention that I use questionnaires to stimulate each person to think and write about himself or herself. These questionnaires which I make up most often become the subject of discussion and a kind of analysis and synthesis of our thoughts. I say "our" because I always answer the questionnaire myself on the spot. The substance of a questionnaire will touch, for example, on what each person thinks the meaning and the function of education, or a political or international organization, or a social event, may be.

These methods--and I have not explained this as thoroughly as I would have liked--are aimed at bringing out of each individual his or her creativeness, personal experience, knowledge, opinions and hopes. I try to develop an atmosphere of mutual concern and trust and one in which we are all adults, all learning and all in a present which will decide in part our future. This approach, although eclectic as regards specific methods, aims to involve the participant in the class and to relate the discussion, the exercise, the game or the dialogue to his or her real concerns and interests. The critical content, then, of the class is not the subject matter so much as it is the method, by which each person loses the fear of error. The way content is presented is part of the learning experience and, in fact, a critical part of that experience. This approach aims to convince the individual of his own authority, and, consequently, of his own potential. It aims to promote fluency over perfect grammar.

III. Final Remarks

Some educators like to think of education as always concerned with: socialization, cultural transmission, and the development of self-identity of the individual.* And yet, when the question is adult education, many educators seem to think of education only in terms of transfer of information and skills.

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* See: Green, Thomas F. Work, Leisure, and the American Schools (New York: Random House, 1968).

Somehow, it is assumed that once a person is over a certain age he is (a) trained for a social environment, (b) fitted with the necessary cultural values and behavior, and (c) endowed with a unity and persistence of personality that cannot be changed. Consequently, this "adult" can only be assisted, and moreover only desires, to develop a specific fund of information and a specialized skill. From my work with the Adelante program--where adults find themselves in a new environment where there are different mores, habits and behavior and, as a consequence, under considerable personality stress--I am convinced that "late socialization" is a vital transition stage in a person's life. This transition stage may provoke or promote a self-awareness that in turn may encourage late development of personality. But "late socialization" without an educative catalyst will not plunge a person into self-awareness. On the contrary, it may only adapt or adjust the person to a new set of habits.* Inkeles shows how "late socialization" may be brought about by factories in developing countries, but he does not discuss those who fail to find entrance to factory work nor the phenomenon of "late developers." The "Americanization process," after all, is generally a late socialization process.

As an educator, my concern is with personal development as well as with social integration. I feel that social integration may take the form of adaptive or non-adaptive behavior. For example, Martin Luther integrated into his society in one way when he became a friar; he integrated in an entirely different fashion when he chose to oppose the Church. Benjamin Franklin demonstrated strong non-adaptive behavior in his youth: he dropped out of his apprenticeship, built weird machines and flew a kite with a key on the end of the string; later, he helped lead his country through the difficulties of diplomacy. Education, I think should aim to bring out the leader in a person, to develop his talents, to encourage his first authority: himself. This means helping a person to distinguish between what he chooses to adapt to and what he may presently feel forced to adapt to. In other words, socialization, cultural transmission and self-identity are not, in my view, areas of learning which stop at a certain age but rather may (and should) continue and develop given the proper stimulus.

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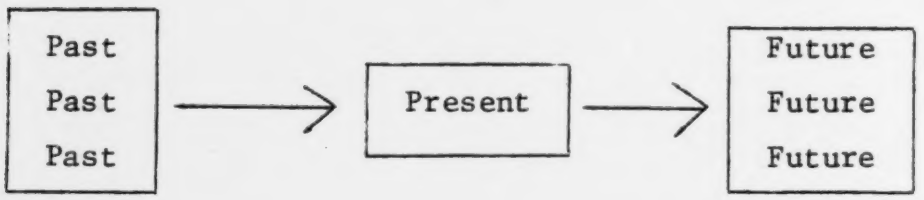
* Inkeles, Alex, "Making Man Modern," in American Journal of Sociology, 1969, No. 75, pp. 208-225.

Development is a cultural matter as well as an economic concern. There are, however, three main, or general, types of "culture" which, in turn, may be subdivided or fragmented in different ways. First, there is environmental-historical culture. Secondly, there is what may be called professions culture--involving values shared among colleagues, rather than according to national, racial or religious groups. Thirdly, there is the culture of language. These three major types of culture are not separated but usually interrelated with the "cultural orientation" of the individual, shifting according to whether he thinks in terms of his nationality, his profession or his language. When our nationalities and languages are different, we may find a common bond through our profession. If our professions are different and we speak the same language, we may develop other interests. If our interests are different and our language is different, our bond may be that of our nationality (in those countries where several languages obtain). These types of "culture" are crucial. They help us realize that our culture is not limited to our nationality, our career, or our language. We may, in fact, change any of these if we choose. The choice is always ours although pressures on us and the tendency to continue rather than to change may keep us from considering such choices as real. Part of my task at Adelante has been to help the participants to see that by changing their nationality and their language cultures, they must think of the career they choose with utmost care so as not to become trapped into living in a situation which they inwardly reject. It is helpful, then, to see the present in two ways:

--as a self-contained room in which the past and the future are always there in different perspectives:

Past	Future	Past
Future	Past	Future
	Present	
Past	Future	Past
Future	Past	Future

--as a way station between a past and a future which are always subject to reinterpretation:



Every education implies a concept of man and nature. Ultimately, the person who chooses to attempt to facilitate or assist another person's education tends to see the conscious world as something to be maintained or as something to be changed. My belief is somewhere in between. I choose to think that some things need to be generally maintained and other things need to be periodically changed. This certainly influences my attitude to, and relationship with, the participants of the program. In the final analysis, it means that I accept the two main objectives of the course (to teach English as a second language and to promote the "Americanization" process), but that I am also dedicated to stimulating the participants to a greater self-knowledge, a concern for causal relationships in daily life, and a willingness to investigate thinking.

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Summation of a Discussion Draft

"RE-SOCIALIZATION" AS AN ASPECT OF ADULT EDUCATION

by

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May 1971

This paper summarizes the experiences and thoughts I had at Adelante, a community-action educational program on the West Side of Syracuse, New York. I found, inter alia, that new social environments not only impose readjustments and changes in habits and attitudes, but promote a tension--cognitive and affective stress--which, if recognized, can be used to develop a person's interests, aims and self-image at a late point in life. This is seen as particularly true with people moving from country to country but I believe may be extended to include those moving from rural to urban areas and from institution to institution.

Traditionally, adult education is thought of in terms of skill training and, to some extent, with cultural transference, but seldom with concerns of self-image. An important role for adult educators has, therefore, been ignored. Although development of skills will remain an important (even quantitatively major) concern of adult education programs, a significant aspect of adult education will probably become that of promoting psychic development. This will become truer as societal changes create new living patterns and possibilities.

With children, a paramount concern is (or should be) to make and encourage potential, positive self-images. With the adult, this problem is made more difficult because "blocks of established self-image" must be broken off and unrealized images encouraged that will, in turn, create new orientations and new sets of actions. There are certain psychological dangers involved in attempting to alter notions of self-image, but this will be minimized if certain areas of established self-image are brought into focus while support is provided concerning other areas.

Re-socialization periods may serve as a developmental stage, both psychologically, socially and economically. What goes on at this time is the shift from an unconscious to a conscious self-image.

To promote re-socialization is to promote a desire to have a "work"--not just a job and a paycheck--a work that will be meaningful to the worker as well as to society. An assumption here is that adults at crossroads involving additional or re-socialization can be helped to see the significance of the fact that they have only one life in which to take advantage of their "unconscious" potential and, therefore, be pushed to try and realize a new potential.

Although this perception may seem only vaguely related to the metaphors of engineering and the managerial problems of educational policy and program operation, it has much to do with notions of the individual, of his environment, of the democratic process and of the meaning of learning. Ultimately, any good educational (as contrasted to training) program, in my judgment, is concerned with the awakening of the individual to new or unsuspected potential.

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